1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

753 825 times had a relation to traits in the animal. Thus, most coughs came from the deer, "because he snorts and snuffles." Head lice were from the eagle, usually infested with them. Headache and dizziness were from the horse, "because you feel that way when he throws you." Certain animals were particularly common as avengers, the larger ones appearing oftenest. The writer, when staying in a Papago house, was once caught by her hostess swatting flies. She attempted to excuse the slaughter by explaining: "You know, we white people are peculiar. We think flies bring disease."

"Oh," replied the Papago, "we think disease comes from animals, too, but we wouldn't pick on anything so small as a fly. We'd think of big ones, like the badger or the deer."

727 759 The animals came unsought to their "meeters," giving, perhaps, one song which could be used to evoke their good will.[2] Both men and women received these songs, and often those not otherwise given to dreaming managed this one contact with the supernatural. Said one woman:

> I was out in the desert one day and saw a horned toad looking at me. I knew he meant to say something, and I thought about it. That night, I waked up, and a song began to come to me. But I couldn't get it all. Next morning, I lay still and thought, and then I began to sing it. It was about the horned toad.
>
> For a long time nobody knew anything about it except that my family heard me singing. At last my mother was very sick. They had other singers and nothing had happened. My family asked me to try, but I was ashamed. At last I did, and she got well. Then other people asked me.(26)

752 796 177 One modern singer cures injuries resulting from falling off a horse or being kicked by horses and cattle. Since these animals are importations from the whites, his visitant is another white importation, the devil.

[114] [2] Russell says nothing about singers of animal songs among the Pima, yet they must have existed. He gives a list of symptoms and procedures (pp. 262–65) very similar to the ones quoted here. Some of his medicine songs (pp. 312–14, 317, 319, 320–21) are obviously those given by animals. His statement is that these are a remedy for animal-sent disease, and, by inference, the singer is the shaman. However, in the case of the dog disease (p. 263) "someone who knows the dog song is called in to sing." Very likely, there were singers for the other songs also.

1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

I once fell from a horse and was unconscious for twenty-four hours. 952
During that time, devils came to me. They were dressed like Mexicans 776
and had yellowish faces and mustaches. They were riding horses and 787
had a spare horse for me. We rode inside the mountain ranges and saw the gold and silver piled up there. They sang and I learned their songs. When I came to, I was singing them.

Now, every night as I fall asleep I hear them singing, far off. It is a new song, and I learn it as they approach. When they arrive, I know it, and we go off singing together. Sometimes I don't remember the song in the morning; often I do. I did not cure for a long time, but there was no one else who knew songs for the horse disease, so after awhile the people asked me to sing, and I did.

A woman informant said: 787

I have always dreamed since I was a child. I could have been a 759
shaman, but my father did not wish it. But many visitants kept coming to me: Coyote came, a black thousand-legs, and finally a spider.

I had been picking cactus once and was tired. I made a mound of earth to support my head and lay down to sleep. Before me, at the entrance of a hollow in the rock, a spider was spinning its thread. I said to it: Won't you fall? Then it sang me a song about itself.

1. Little gray spider shaman
At the cave entrance hanging!
"Do not think I shall fall,
I have two hands;
By them I am hanging."(26)

Years afterward, when I was a widow and younger women began to come and ask my advice about their children, I began using that song. I found I had great power.

The meeter was usually instructed by his visitant as to how to 787
obtain a fetish, which might be claw, tuft of hair, or peculiarly 759
shaped stone. Sometimes the meeter himself carved the visitant's 533
image out of wood. In curing, he waved the fetish over the patient or brushed away evil with it as the shaman brushed with his plumes. He also learned a song and the proper musical accompaniment with rattle or basket drum. Often, as has been said, such a song might differ, only in one word or note from another that

1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

14

MODERN CEREMONIAL LIFE

THE Papago flair for song composition is still fully alive. In 1931 and 1933 there were given at Santa Rosa two performances with effigies and dance movements supervised by the local keeper of the smoke. It was a variant of the old custom of dreaming a series of songs with appropriate paraphernalia for the skipping dance. But in this case the effigies were large and elaborate like those for the prayer-stick festival and, instead of being carried in procession, were so used as to amount to a stage setting.

CEREMONY FOR POWER

The purpose of the ceremony was, not to provide entertainment, but to get power. Santa Rosa has been a stronghold of old customs, and it was felt that its orthodoxy was being undermined. Therefore people dreamed less, and prosperity was failing. One shaman who attended the dance said that he expected to get from it power to cure automobile accidents, which had been hitherto entirely outside his sphere.

The whole dance was dreamed by the keeper of the smoke, a man of ninety. In 1930 he had a severe illness, and when he achieved the state of semi-consciousness propitious for dreams, had the following vision.

He was taken to a great city in the East "with high stone walls like canyons." He met a ceremonial clown and asked how he came there. The clown said: "People from this eastern land took my picture and

3: Underhill E-5 (1931-1935) 1936
NU28 Papago NU28

159 584 We married Two Bits when he was seventeen. Some people came to us and said: "We have a daughter. She was married to a man, but that man went away to the White school, and when he came back he did not take her." "She is older than your son," they said, "but she is industrious. She may be some help to him." We said: "It is true she is older, but we have seen her work. She may be a help."

159 585 So we told our son and he said nothing. Her mother brought us that girl, and ever since she has stayed with us and behaved herself like a woman. Some wives are like this; when their husbands are away, they run out to visit. She never does. She is always home working. Many children she and my son had, so that I have grandchildren and great-grandchildren. They live still in that flat place at Standing Rock, and when I go there, they have cactus seed for me to eat.

159 574 787 I went there last year before the husband of my granddaughter died. That man was sick and I could do nothing for him. I sat in their house making baskets, and a little blackbird came and drank out of the water I use to wet the fibres. I told one of my grandchildren to chase the bird away, and it went into the corner of the room. That night the bird came to me. It said: "Why did you chase me from your water? Don't you know I will need it?" I knew that man would die. So that day he did. The next night he came again, with black feathers and a cow tail. "See," he said, "how pitiful I look." I knew the devil took him.

159 756 My second son was a medicine man. Ah, that one would have been great! When he was small, he acted strange; his heart was feeling something coming. He would run out in the night, and his father would run after him and find him lying face down in the greasewood. Maybe something had come after him and taken him away.

Once, when a rattlesnake bit me, he cured me. I was picking beans among the weeds in our garden and, along with a handful of beans, I grabbed the snake. I had hold of him near the head but he turned his head back and bit my wrist. My son killed the snake. Then he chewed some greasewood leaves and put them on the little hole where it had bit me. He made a mark with a buzzard's feather all around my wrist and told the poison not to go beyond that mark. Then he split the feather and tied the two pieces into a string. He bound that string around my wrist, tight, and the poison never went beyond it. Two nights it hurt me and my hand swelled, but not beyond where my son had made the mark.

He used to bring birds home to the house and keep them; he could speak with birds. Once he kept a hawk in our house and killed jackrabbits for it. Once I saw him coming home in the evening after he had been after the

[Arizona Labor Camps]

164 At the end of the 1950 season when harvesters were gleaning the last bits of fiber from the fields, spinal meningitis killed a baby and his 4-year old sister and hospitalized 6 other residents of a labor camp in the Stanfield area. State Health Department officials charged filthy conditions in the camp were responsible,[1] and treated 50 camp inhabitants with sulfa drugs after posting officers to quarantine the camp.[2]

These are conditions threatening permanent residents of the cotton growing counties, and Papago and other migrant workers who live in labor camps. This is why a reservation town like Santa Rosa can be virtually prostrated by influenza at the end of the picking season when the Desert People return to their reserves.

752 Some ills Papagos fall heir to in camps are more or less special cases, like the woman whose foot was run over by a car in Magdalena. Once in a while some one is 164 bitten by a spider. The Desert People are susceptible to 842 colds and pregnancy, as one farmer put it. But one ser- 853 ious problem they share with many Southwestern Indians 165 is a tendency to feed infants an unsuitable diet. In one labor camp 8 Papago babies died during the summer of 1950 from stomach disorders apparently resulting from eating green fruits in excess and other unsuited foods.

75 The health problem of the Desert People is compounded 177 by their reluctance to submit to European medical treatment. Papago attitudes toward European medicine vary a great deal, from educated individuals who rely on it to conservative families who have nothing to do with it. These most Papago of Papagos baffle farmers who trust in Western medicine implicitly and cannot fathom Papago reasons for not accepting it. One grower, himself of a minority group, could not understand how Papagos could "just lay there and die." But they can, and do, because they know nothing else. Their trust is in native medical practicioners. They do not turn to Western doctors because there have not been enough provided by the Indian Bureau to care for them, and the Papago medical staff has not effectively "sold" itself to the Desert People. All their training has taught the Desert People a system of disease and curing concepts totally different from those of the European doctor's.

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[1] Arizona Daily Star, Feb. 6, 1951.
[2] Tucson Daily Citizen, Feb. 6, 1951.

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28

The Papagos are not addicted to intoxicating drink, but smoking and gambling are so common among them that they will even stake their clothing on races, either by men or horses, and on the simple games with which they are familiar.

RELIGION.—The Papagos are nominally Catholics. Adults and children wear crosses and charms. They believe in witches and evil spirits, and buy charms to insure good luck.

At the little village of Ki-ki-vah, where there are a number of returned scholars, it was said that a simple service was held by these "graduates", in which they explained on Sundays the things they had learned about the white man's religion. At the village called Gunsight 2 Mormons have been living among the Indians for nearly 2 years.

EDUCATION.—The Papago youth of both sexes show considerable capacity for mental culture. Many of the Papagos speak Spanish fluently, even after having been at school for 2 or 3 years. When at home on their vacations they only hear Papago and Spanish, which tends to the disuse of what English they have acquired. They are docile, mild in disposition, and well inclined toward their teachers. They learn slowly but surely. The chief difficulty of receiving any permanent benefit from educating them is that they are so disastrously affected by the conditions which meet them when they return to their homes. They virtually return to barbarism and all old influences of a nonprogressive character.

The boys readily learn improved methods of agriculture, also the trades of tinsmith, blacksmith, and carpenter, while the girls learn sewing, cooking, and the general duties of housekeeping.

SCHOOL ATTENDANCE.—During the 3 years of the Tucson Presbyterian mission school 73 Papago children have been enrolled. There are 30 now on the rolls. The number enrolled at the San Xavier reservation schools is about 20. At Sacaton there are 15 Papagos on the roll. The government school there is well conducted.

It will be seen that in the district visited, with the addition of the Papago scholars at San Xavier, not more than 100 in all of these children are in school. The total number of Papago children of school age is probably about 2,000. Their parents will exercise no authority to secure their attendance at school even when they wish them to go, nor, on the other hand, do they hinder them if they desire an education.

PATHOLOGICAL.—The Papagos are very liable to consumption and pneumonia. This arises from the exposure to which they are subject in inclement weather, as all mud roofs leak in protracted rains and a pitch sufficient to carry off the rain would cause the adobe itself to wash off entirely. Many of the tribe are pitted badly with smallpox. Children are subject to measles and whooping cough in addition to lung difficulties. The Papagos have no medical treatment whatever among themselves, and in case of sickness resort to the "medicine man" with his incantations.

The Indians seem to be able to deal with flesh injuries, but are powerless in cases of disease or fractures of bones. In acute local pain they sometimes put a pinch of cotton on the flesh and burn it there, repeating the process on a new spot at a little distance. Ordinarily their only resource is stoical submission.

SAN CARLOS AGENCY.

Report of Special Agent STEPHEN WHITED on the Indians of the White Mountain Apache reservation, Fort Apache subagency, and the Apache, Mohave, and Papago Indians of the San Carlos agency, Arizona, from August to November, 1890.

Names of Indian tribes or parts of tribes occupying reservations: (a) Aravapai, Chilleo, Chirikahwa, Kaiotero, Mimbre, Magollon, Mohavi, Pinal, San Carlos, Santo, Tonto, and Yuma-Apache.

The unallotted area of the White Mountain reservation is 2,536,000 acres, or 3,960 square miles. The outboundaries have been surveyed. It was established, altered, or changed by executive orders November 9, 1871, December 14, 1872, August 5, 1873, July 21, 1874, April 27, 1876, and January 26 and March 31, 1877.

Indian population June 1, 1890: White Mountain Apaches, 2,121; White Mountain reservation, Fort Apache subagency, 1,800; total Apaches, 4,661; Mohave reservation, 851; Yuma reservation, Mohaves, 240; total at agency, 4,852.

The San Carlos agency is situated on a mesa immediately below the junction of the San Carlos with the Gila river. The altitude is about 2,900 feet above sea level. The records of the United States signal service show that the highest temperature for the summer of 1890 reached, July 6, 109°, the lowest for the winter of 1889–1890 was January 20, being 20°. The earliest frost in the fall of 1889 was November 2, and the latest frost in the spring of 1890 was March 16.

The agent reports to the Indian Office that many government buildings at San Carlos are in bad order. They consist of: No. 1, an adobe building 1 story high, 30 by 60 feet, one-half used as agent's dwelling, one-half for storehouse for grain, $1,000; No. 2, a 1-story adobe, built around a court, whole length about 300 feet, used for agent's offices, telegraph office, several rooms for dwelling, storerooms, shops, etc., whole in bad order, needs new roof, $3,000; No. 3, several small adobe buildings in rear of No. 2, used for shops, storerooms, etc., $200; No. 4, an adobe building, 1 story high, 32 by 33 feet, used as a meal shop, $300; No. 5, an adobe building, used for doctor's office and hospital, in bad order, $500; No. 6, a new stone building, 1 story high, 30 by 120 feet, with 4 cross partitions, built for storage, $5,000; No. 7, a stone building, same size as No. 6, now building, for shops; No. 8, a frame steam gristmill, $6,000; No. 9, a frame water gristmill (at Fort Apache), $6,000.

a The statements giving tribes, census, and bows for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 456–465. The population is the result of the census.